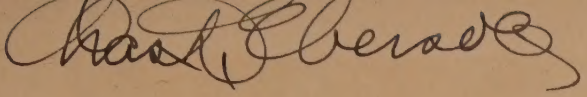
JESUS AND A BOY'S Philosophy Of Life



JESUS, AND A BOY'S PHILOSOPHY OF LIFE

A
Study Course for
Boys 15 to 20 Years of Age

PREPARED BY COMMITTEE ON DISCUSSION COURSES FOR HIGH SCHOOL BOYS

W. R. BOORMAN, Chicago
W. E. CLEVENGER, Chicago
E. A. BYRUM, Detroit
B. I. WALKER, Detroit
B. D. CHAPMAN, Indianapolis
W. S. CHAMBERS, Columbus
B. W. TALLMAN, Florida
W. F. LEWIS, St. Louis
KARL R. STOLZ, Ph.D., Chicago
FRANK O. KOEHLER, Minneapolis, *Chairman*

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FOREWORD

Three years of work by a large representative committee of Boy Workers have gone into the production of this course. It has been produced because of a demand for a course for boys and young men which would fill the gap between the two types of existing study courses. It was evident that in these latter years, Bible Study courses have fallen generally into two classifications. There have been those which provided Biblical material in textbook fashion around the Bible and its heroes, and especially Jesus. Then, with the development of modern educational methods, there came into being a flood of an entirely different type of course centering around a boy's life-problems and conduct. These were all prepared on the discussional basis and provided splendid means for groups of boys to face their life situations. However, neither of these two types provided adequate material for groups of boys who desire to face up to the problems of their life and at the same time to achieve a real knowledge and experience of Jesus' philosophy and life.

These lessons, therefore, are designed to provide this synthesis. It is achieved by supplying imaginatively realistic situations in the lives of boys today to open up each lesson, after which searching questions are asked to lead boys into the life and philosophy of Jesus. One of the unique methods of the course will be found in the fact that the material listed in the lessons is merely that which helps the discussion. It proceeds logically without interruption of reference or resource material. No two groups have the same need nor interest in helps. For this reason small numbers are inserted throughout the body of the lessons to remind one that in the second section of the book there will be found many helps from

the Bible and literature to enrich the boy's own thinking. We believe this method will be a refreshing and useful one to leaders.

No separate teacher's and boy's books are provided since the material itself is written with the boy's own experiences and vocabulary in mind. Members of classes, clubs or groups ought to be encouraged each to own his own copy of the course. This will insure the boy's having in his possession a book which provides stimulating analysis of his boyhood experiences, at the same time providing a rich gold mine of resources to which he may turn for his devotion or meditation.

So many hands have helped to create this course as to make it difficult to express appreciation for all. Frank O. Koehler, General Secretary of the Y. M. C. A. of Minneapolis, served as faithful Chairman of the Committee, while much of the material was supplied by W. R. Boorman of the Association College in Chicago, and Boyd Walker, City High School Secretary of Detroit. The High School Training Camps of Michigan and Ohio supplied faithful experimental use for the material. To L. K. Hall, best known as National Secretary for Boys in China, goes special credit for a complete revision and editing of the course and for the supplying of the resource materials.

In these days when the whole world is concerned to discover the sound philosophy of life and is looking again to Jesus to ask whether he is adequate for the new day, this course comes to fill a very serious need in the lives of boys fifteen to twenty-one years of age.

GLENN E. JACKSON,
National Council Secretary for High School Boys.

TO THE BOY WHO USES THIS BOOK

Why talk about philosophy? For several good reasons. In the first place, philosophy is a mighty good word that should come down from its dignified home in colleges and universities, and live among boys and girls, where it really belongs. For, in the second place, there actually is more philosophy talked among high school boys and girls than among college students. In the realest possible sense that is true, although the word philosophy may seldom be used.

Every time a boy walks home thinking about what he ought to do for a life-work—that is philosophy. Every time a basket-ball team discusses what kind of sportsmanship it means to stand for, that is philosophy. Every time a student looks at two fellow students and sees why he admires one more than the other, that is philosophy. Philosophy gives a boy his standard of values. It gives him the "rules of the road" for his life. It gives him his ideas as to what is worth working for, and what is not worth working for. Every boy *has* a practical philosophy of life though he may never have thought of it that way. And the most important thinking he does during high school is the taking of his scraps of ideals and standards, his wishes and hopes and dreams, his aims and objects for his life, his ideas as to what things he *will* do to gain his ends and what things he will *not* do, and building these things together into an organized whole. The reason I say that more philosophizing gets done in high school than in college is simply that most boys and girls do more toward getting their "sails set" and their course charted during the three years of high school than they will ever do in college.

So don't be afraid of philosophy! It's a good name for the best things already in your head.

This course on "Jesus, and a Boy's Philosophy of Life" assumes three things:

In the first place, it assumes that you have some problems that are not yet solved—great urges or interests you puzzle over. Life would be dull without them! You will not find their answers here all ready for you, or if by chance you *do* find an answer, be sure that two new problems will step up to take the place of each of the departed. Life is just like that.

In the second place, it assumes your desire to face your problems squarely, and not to ignore them or run away from them.

In the third place, it assumes that you prefer your own solution, or one that you can work out with other fellows, to any solution someone might try to pass on to you. If that is really the way you feel, it is a hopeful sign. If every one of the present generation of youth were ready to take such an independent stand, the old world would be young again at once!

This course, then, does not assume that you are to accept Jesus' point of view. His is only one of many points of view that you need to consider in making up your life philosophy. Whether he was right or wrong depends upon how he fits into experience *now,* that is, how he fits into *your* life and the lives of your schoolmates. I think that if Jesus were here in body, all he would ask of you would be to go the limit in giving honest consideration to him. No doubt he would feel certain as to your response, but in any case the *choice* rests with you, and an honest choice is always honorable, whatever it may be.

FOR THE LEADER

When boy after boy asks the question today—"In what kind of God can I believe?"—two problems close to the heart of all thoughtful boys are revealed. The first one is just what the question implies. In this age of science and honest skepticism, what kind of God can a boy believe in? What kind *ought* he to believe in, if he is to be left with a mind that is free to grow? The other issue is far more fundamental. It is this: "What ought to be my life philosophy?" Of course, he does not put it that way. No boy would, though it is time that the word philosophy lost some of its highbrow flavor and came down to live with boys and girls. But a boy does hunger to know what life is all about, and what turn it must take if it is to get him anywhere. This does not mean that he is anxious to know just what his fathers thought about it! What he wants to know is how *he* should think about it, and there are probably very few boys in this blasé age who are not ready to lay aside their automobiles long enough to do some real thinking on this issue.

A superficial glance through these outlines will show the thread of development that runs through them. Bracketing the series are the first outline—"What kind of life purpose?" and the last—"Jesus, and a boy's philosophy of life." The remainder are comprehended within these two questions—"What can a boy believe about God, Jesus, and people?" and "How can a boy express these beliefs in his life in practical ways?" If each topic

suggests an outline to the leader far different from the one presented here, so much the better. In fact, the chances are that a docile following of the questions proposed in the pages of these discussions would make the group-thinking hopelessly wooden.

Can Jesus be rediscovered by the boys of this generation and come to be the luminous, personalized center of their practical philosophy? To those of us whose hearts respond with enthusiasm both to boys and to Jesus, there is an abiding confidence that boys today are as responsive to Jesus, and Jesus is as adequate to their thinking, as at any time in the past two thousand years.

(See Helps in Thinking, 1, 5, 6, 7.)

NOTE: *Regarding use of resource material.*

Do *not* follow the practice of having all the resource references turned up and read aloud during the discussion period. Urge the boys to read this material before the group meets; a good plan is to assign certain references, if there seems to be too much for every boy to do it all. From time to time particularly appropriate paragraphs might be read during the session, but, by and large, these quotations are *materials to help think things through,* not to fill up the lesson hour!

ACKNOWLEDGMENT

A number of publishers have kindly granted permission to quote from copyrighted works in order that the resource material of this book might be made serviceable. The volumes from which quotations have been made will be found very useful in the libraries of leaders. The following are the publishers and the books from which quotations have been taken:

Doubleday, Doran & Co.—The Bible: Moffatt's translation.
Religious Perplexities by L. P. Jacks.
A Living Universe by L. P. Jacks.
Religion and Social Justice, Sherwood Eddy.
Yale University Press—Evolution in Science and Religion by R. A. Millikan.
The Macmillan Company—Foundation of Method by Kilpatrick.
Finding the Trail of Life by Rufus M. Jones.
Longmans Green & Co.—Inside Experience by Joseph K. Hart.
The Outlook Company—The New Nationalism by Theodore Roosevelt.
Woman's Press—The Girl's Every Day Book.

I.

WHAT KIND OF LIFE PURPOSE?

A boy who was about ready to graduate from high school recently sought the advice of an older cousin with regard to his plans. "I am hoping," he said, "to be a civil engineer, but I suppose I'll change my mind and finish up as a drug-store clerk instead. There are too many engineers already. There are too many doctors and lawyers and about everything else. All the important jobs are taken. How is a fellow to know what to do?"

How, indeed, *is* a fellow to know what to do?

It is not alone a matter of knowing how to choose one's life-work. Underneath the confident exteriors of most boys lurk many hidden questions about the whole mixed-up business of living—perplexities that they would give a good deal to be able to solve. The deepest desire of every older boy or young man is to "make good." But what does it *mean* to make good? His mother tells him one thing, his father another, his teachers another, his minister still another; then there are the ideas of his boy friends, and of his best girl, and the half-heard voices of his own inner heart. The other day a man speaking to a crowd of high-school fellows said, "It's too bad for a boy to finish high school without having decided just what he is going to be!" Had he forgotten that about the only sort of person who at eighteen years

of age knows dead sure what he is going to be, is the one who hasn't thought enough about it to get anxious?

Can life be gripped by a purpose that will make it seem worth while? That will give it meaning? That will give one the feeling of really amounting to something? These are questions with which every thoughtful boy is concerned. They are questions that every boy must work out for himself, for not even the wisest of men can answer them for him. But because they are tough and knotty and defy easy solution, the average boy will work on them with all the more energy and enjoy the struggle that enables him slowly to win through to a satisfying answer. (See Helps in Thinking, 1.)

1. Suppose you think of people as being scattered along this line; those with no life-purpose at all at the left end, those with a very *strong dominating* purpose at the right end, the others somewhere in between.

Weak, drifting, bewildered,			Strong, determined, self-assured		
x	x	x	x	x	x

Where would you place each of the following, and why?

A hobo;

Gene Tunney;

John D. Rockefeller;

The boys who dropped out of school last semester;

Your football captain;

The bookworm who makes high grades and does nothing else;

The average boy in high school;

The average boy of the same age at work;

Babe Ruth;

The Los Angeles high-school boy who supported his mother and sister while he was in high school, though his work left him but four hours for sleep each night;

The boy who is always complaining about the teacher or about the other fellows;	Napoleon;
	The typical lounge lizard;
Woodrow Wilson;	Jesus;
The day-dreamer who thinks everything is lovely all the time;	Yourself.

2. From the standpoint of the *worthwhileness* of their purposes how would you rate each of the following? Why?

Gene Tunney	*Very High?*	*Medium?*	*Doubtful?*	*Low?*
John D. Rockefeller	*Very High?*	*Medium?*	*Doubtful?*	*Low?*
The Bookworm	*Very High?*	*Medium?*	*Doubtful?*	*Low?*
Babe Ruth	*Very High?*	*Medium?*	*Doubtful?*	*Low?*
The Los Angeles high-school boy	*Very High?*	*Medium?*	*Doubtful?*	*Low?*
Jesus	*Very High?*	*Medium?*	*Doubtful?*	*Low?*
The "Grade" shark	*Very High?*	*Medium?*	*Doubtful?*	*Low?*
Woodrow Wilson	*Very High?*	*Medium?*	*Doubtful?*	*Low?*
Napoleon	*Very High?*	*Medium?*	*Doubtful?*	*Low?*
The World's Champion Chess Player	*Very High?*	*Medium?*	*Doubtful?*	*Low?*

3. How do you account for the differences in *strength* and *worthwhileness* of life-purpose shown by these different people?

4. Where did Jesus get the sense of purpose that so completely dominated his life? Did it come in a way that was different from the way it comes to anyone else? (See Helps in Thinking, 70.)

5. What differences, if any, would a purpose as clear-cut and dominating as the one that ruled Jesus make in a boy's school-work? His athletics? His friendships?

In his plans for his life? Why? Do you believe that the boy mentioned in the first paragraph of this outline had such a life-purpose? Why, or why not? (See Helps in Thinking, 7, 8, 10, 11, 12.)

6. How can a boy set about getting hold of a satisfying life-purpose, or, as some choose to call it, a satisfying philosophy of life? (See Helps in Thinking, 2, 3, 4, 77, 98.)

II.

WHAT KIND OF GOD DO WE BELIEVE IN?

A curious feeling takes possession of boys when they think of God. They know that many of the ideas learned as children do not fit in with points of view concerning life and the world that come to them in their maturer high-school days, and yet they feel a certain obligation to hold on to them. They believe, rightly enough, no doubt, that to lose a sense of the reality of God in life would be a serious thing. But it is an unsatisfying experience to find in one's mind a mixture of things of one kind, like science and sports and books and common sense, and of quite another kind, like the views of God and heaven and angels and religion that have been carried over from childhood.

There are some boys who have not been made uneasy by the discovery that they are trying to believe in a five-year-old's God, while they live in an eighteen-year-old's world, but not many! The real source of the difficulty, of course, is in the fact that boys have been supposed to believe that there is something a bit wrong in raising questions about God. Other questions may be thought through. God, somehow, is supposed to be a settled issue!

There is no satisfaction in such a course. It is far wiser to ask the straight question in all frankness—"What kind of God *can* we believe in?"—and work it through exactly as you would any other question, the

honesty of your own mind being the only final basis for your conclusions.

1. In Winnipeg last winter, a club of high-school boys were asked to choose the questions for their year's discussions. The questions placed before them for consideration included sports, girls, life-work, religion, etc. More boys wanted to talk about "What is God like? Is there a God?" than any other question.

Are all boys interested in such questions about God or only boys of special religious interests? What is causing boys today to ask "Is there a God?" (See Helps in Thinking, 106.)

2. People have different ideas of what God is like, what he does, and how he works. Below are several statements that have been made concerning God. Which of these points of view are most common among high-school boys?

a. God is rather vague, like a spirit or ghost.
b. God is a sort of myth or fairy-tale in which reasonable people no longer believe.
c. God is continually changing and growing.
d. God is the creator of all things, and the power back of all nature.
e. God can be seen in anyone who is kind, loving, and unselfish.
f. God did not create the world at one time as told in Genesis, but abides in the process of evolution that is continuously engaged in creation.
g. God is a universal Father, before whom we are all equal.
h. God is working, struggling, creating, and we may share with him in it.

3. Compare the points of view concerning God that

are held by different great leaders. Just what sort of God did Jesus believe in? What conception seems most real to you? (See Helps in Thinking, 52, 107, 108, 109, 111, 112, 114, 55.)

4. Can we hold to the same idea of God today?

a. What difficulties does modern science introduce? (See Helps in Thinking, 120.)

b. Do these difficulties mean the giving up of our ideas of God? Or would it be better to give up science? What is the right attitude to take on this question? (See Helps in Thinking, 115, 117, 118, 119.)

c. What social and economic conditions make it difficult for some to accept Jesus' idea of God? Why? (See Helps in Thinking, 22, 125, 122.)

5. What bearing does one's conception of God have on his "philosophy of life"? Just what difference does it make? Why? (See Helps in Thinking, 110, 112, 113, 16, 104. 15, 35.)

III.

HOW DOES GOD WORK?

A Fire-Mist and a planet,—
  A crystal and a cell,—
A jelly-fish and a saurian,
  And caves where the cave-men dwell;
Then a sense of law and beauty
  And a face turned from the clod,—
Some call it Evolution,
  And others call it God.

—William H. Carruth

1. What difference, if any, does it make which of the views in the last two lines a boy holds? (See Helps in Thinking, 117.)

2. It happened in a confidential chat one evening between a father and his son that the father asked: "Have you seen anything today that made you think of God?" "Yes, I saw God in the subway today." The father was a bit startled, for one doesn't often think of finding God riding on New York subways! But the boy said, "When that old colored woman got on and the car started so quickly that she nearly fell down in the aisle, you saw that man jump up from his seat and catch her in his arms and then lead her to his seat. That's what I mean." Is there any advantage or real truth in this boy's way of looking at what might be called a "perfectly natural" act of kindness? (See Helps in Thinking, 124.)

3. Is there any difference between the work of nature and the work of God in the world? Give your reasons. (See Helps in Thinking, 118.)

4. To what extent does God work through the laws of nature and of humanity, or just to suit himself, regardless of natural law and of what people do? Why do you think as you do? (See Helps in Thinking, 112, 118.)

5. Does the theory of evolution have any relation to this problem? Why, or why not?

6. If we emphasize the idea of a close relation between natural law and God, does this not tend to emphasize the importance of science and leave religion out? Why, or why not? (See Helps in Thinking, 71, 114, 115, 119, 116.)

7. What conception did Jesus have of God and of the way he works? (See Helps in Thinking, 130.)

8. Under what circumstances and in what sense is a musician a co-worker with God? A business man? An engineer? An architect? A newspaper man? A student? (See Helps in Thinking, 16, 112, 102.)

9. Is there any limit to what God can do? If you think so, what would you say are some of the ways in which his efforts are blocked? (See Helps in Thinking, 125, 126, 130.)

IV.

WHAT KIND OF JESUS DO WE BELIEVE IN?

Last year in one of the Michigan camps the boys spent several days studying the life philosophy of Jesus. They began by writing down what they felt to be his main objective. Here are several of their statements:

a. To save men from sin and give them everlasting life.

b. To be kind and help the needy and to teach others to do the same.

c. It was the people that he was concerned about, and their welfare. He served them and showed others the power of this service, of service through faith and everyday living.

d. To extend the Kingdom of God.

e. To do the will of God.

f. To save the world in the crisis it was in.

g. To serve, not to be served.

h. To live and die for his fellow men.

1. How often do you hear boys use these phrases? Notice that there are several different ideas here. Does it seem likely to you that these ideas are the boys' *own,* or are they what they have heard people say? Which of the above expressions mean most to you?

2. Why is it that when boys speak of Jesus there so often is a note of unreality in what they say, as is shown by the use of stilted phrases, or the bringing in of meanings that seem not to belong to everyday life?

3. Which of the following statements describes Jesus most satisfactorily to you? Why? (See Helps in Thinking, 100, 101, 103, 105.)

a. A friend to be loved.

b. A hero to be admired.

c. A leader to be followed.

d. A divine Savior to be believed and worshiped.

e. A teacher to be obeyed.

4. In what respects are the persons who have accepted the "philosophy" of Jesus different from other people? What would you say is the guiding principle of his philosophy? (See Helps in Thinking, 21, 22.)

5. When boys adopt the philosophy of Jesus, what does that mean with regard to forgiving offenses, to amusements, to their sense of responsibility, to their friendships, to their work? Does it require them to separate themselves from other boys, or to be more with them? Why? (See Helps in Thinking, 18, 127, 130, 19, 20, 26, 27, 45, 46, 85.)

6. What are the most practical steps that can be taken by a group of high-school boys or girls to make Jesus more real in school life? (See Helps in Thinking, 13, 14.)

V.

WHAT KIND OF WORLD DID JESUS BELIEVE IN?—THE "KINGDOM OF GOD"

1. What is the meaning of Jesus' phrase "Kingdom of God" or "Kingdom of Heaven," which he used so often when speaking of his work? Here are some of the ways in which a group of Michigan boys defined it:

a. A place for those who live as the Bible says. Composed of angels and the people who have risen from the dead. It will come after our life on earth is over.

b. It is a condition, not a place. It is within you.

c. A world-group motivated by love of one another, regardless of creed or color. It is wherever men have the conviction to do the will and live as Christ lived. Anyone is in it who lives for others in the spirit of love.

d. I think the Kingdom of God includes the universe and heaven and all that is within them.

e. The Kingdom of God is in each person's highest plane of religious perfection. It is in the heart of every good Christian.

Which one of the above conceptions means most to you? Why?

2. What ideas about the "Kingdom" do you get from Jesus' own words?

Is it a matter of the present world or of a future world?

Is it a matter of personal goodness or of social justice and right? (See Helps in Thinking, 28, 86.)

Is it the Church, a social order, or a strictly personal matter of one's own inner life? (See Helps in Thinking, 64, 66, 69.)

Is it a matter of slow growth, or of sudden change? (See Helps in Thinking, 63, 67.)

Does it involve playing safe, or taking risks? (See Helps in Thinking, 30, 35.)

3. What are some of the things that must be accomplished in connection with each of the following phases of life in order to have the Kingdom of God at that point?

International relations. (See Helps in Thinking, 69.)

High-school athletics. (See Helps in Thinking, 82.)

High-school social life. (See Helps in Thinking, 71, 73, 88.)

Industry. (See Helps in Thinking, 68.)

Interracial relations. (See Helps in Thinking, 69.)

Student study habits. (See Helps in Thinking, 73, 84, 93.)

Plans for our life-work. (See Helps in Thinking, 98, 99.)

Home life.

4. The boys in a group were discussing the problem of getting new members. The purpose of the group was to "create, maintain, and extend the Kingdom of God throughout the school and community." One of the boys wanted to know how to answer if another boy asked him just what one gets out of such a club. What would you say? (See Helps in Thinking, 80, 81, 86.)

5. Another boy wanted to know what he should say if he were asked just what a member of the club is sup-

posed to do? What reply would be most in line with the avowed purpose of the group? (See Helps in Thinking, 13, 78, 94.)

6. If the group were primarily for the purpose of promoting baseball, debates, hikes, dances, or music, would the replies be different? In what way? Why?

7. What would you say is the guiding principle of the Kingdom? (See Helps in Thinking, 20, 21.)

8. If our group could do one thing which would set forward the "Kingdom of God" in school, what would that one thing be?

VI.

WHAT KIND OF FOLKS DO WE BELIEVE IN?

1. They were trying to decide who might join the Hi-Y. This was the question—"Should our Hi-Y clubs admit to membership only those who have attained certain standards; if not, what should be the qualifications for admittance to its fellowship?" Two opposite points of view were expressed. One boy said: "No. Because there are many fellows who are not what they ought to be who would be benefited by being a Hi-Y member." A second said: "Yes, it should be so that all members have achieved a certain standard." What do you think should be the attitude of the club? Why? (See Helps in Thinking, 85.)

2. Is a person really a member until he has accepted whole-heartedly the purpose of the group? Why, or why not? (See Helps in Thinking, 59.)

3. Can a person really know the purpose and meaning of a movement, say a church, a Hi-Y club, or a world brotherhood club the first time he hears of it? How long does it take? How does he come to know the purpose in a genuine way? (See Helps in Thinking, 60.)

4. What did Jesus say are the conditions of entrance into the Kingdom of Heaven? Must one be a church-member? Must one consciously seek to follow Christ? What is a Christian? (See Helps in Thinking, 13, 22, 21, 27, 28, 36, 40, 59, 74.)

5. Just before Sacco, the anarchist, was executed in

Boston, he said: "I have lived my life without God, and will die without him." Then he wrote to his son: "My son, do not cry. Be strong to comfort your mother. . . . Do not seek happiness just for yourself. Step down to help the weak ones who cry for help. Help the persecuted." Does such a man belong in the fellowship of Jesus? What are the reasons for your answer?

6. In what ways is loyal citizenship in the Kingdom best expressed? Be specific. How at school? How among your friends? How at work? (See Helps in Thinking, 17, 18, 32, 78, 127.)

VII.

WHY DO SOME PERSONS SEEM TO BE VALUELESS?

1. Mother told Joe one day to invite one of his boy friends to dinner that night. When he came at noon he announced that he had invited Sam, his fellow half-back on the football team. Joe's sister Mary immediately said: "We can't have him here. It's all right I suppose for a colored boy to play on our central football team but we sure can't have him come right into our house to our dinner-table."

Do many people believe like Mary? Why?

What do the people who think like Joe have to say?

2. After dinner one evening, George picked up his chum Dick and took two girl friends for a ride. Dick started petting in the back seat. After awhile he stopped long enough to suggest, "George, you come back here and enjoy yourself and I'll drive awhile," to which George replied, "No, thanks." Later George explained to Dick, "It may not be so bad for you to love up your girl, but I don't care to mess over a girl who is willing to love up two fellows in one evening." To which Dick replied, "If she's willing, why should you worry?"

Do you think Dick really loved the girl he was with?

If he did not, and he resorted to petting, did it harm his personality?

Did it help the girl? What should a high-school boy do to help a girl who is so free?

What advantages and disadvantages are there in George's attitude?

Do you honestly feel that these advantages are big enough to make it worth while to keep hands off?

Is there any higher motive for a hands-off policy?

3. What are some of the other things that make people inferior or that make them *feel* inferior?

In school life? (See Helps in Thinking, 88, 53.)

In race relationships? (See Helps in Thinking, 122.)

In industry? (See Helps in Thinking, 125.)

What are the fundamental reasons for these things? (See Helps in Thinking, 74.)

4. What are the results of these things that cheapen personality? (See Helps in Thinking, 68, 124.)

5. What was Jesus' point of view regarding the value of personality?

a. Children. b. Women. c. The poor and needy. d. The rich. e. People in general. (See Helps in Thinking, 117, 121, 123, 126, 128, 129, 40, 42, 77, 85, 130, 132, 134.)

6. How might we find out whether or not there are those in our school who are unhappy or angry or discouraged because they have come to feel that they are not worth while, or that it doesn't matter what they do?

VIII.

ARE FOLKS RESPONSIBLE FOR WHAT THEY ARE AND DO?

1. A boy in a Western city recently committed a terrible crime, for which he paid a terrible penalty. His father and mother have been divorced for many years. Furthermore, his mother was not well poised nervously; she had at one time spent some months in a hospital for nervous diseases. In the light of these facts regarding his home life, was he responsible for what he did? Why?

2. In a horrible theater fire in Chicago in 1903, panic seized the crowd and many more were killed by being trampled to death than by burning. One man who had trampled others while getting out said next day in an agony of remorse, "For God's sake, don't congratulate me on my escape. I did get my body out, but I left my life back in there." After all, was he right in blaming himself? (See Helps in Thinking, 12.)

3. A railroad engineer who showed rare presence of mind in averting a serious accident was being congratulated by his friends. "No credit is due me," he insisted, "for I really had no time to think. I acted automatically and it happened to be right, that's all." Was he, or was he not, responsible for his wise and quick decision? Does the fact of his habitual careful work as an engineer have anything to do with it? (See Helps in Thinking, 12.)

4. "When you know all that I know about Ben," said a boy in defending his school friend whom the principal was ready to expel for some escapade, "you'll know that it isn't really his fault. Almost any boy would do the same thing if he had been raised as he has, and were up against the same thing." Was he right in trying to excuse his pal, rather than blaming him? (See Helps in Thinking, 87.)

5. A high-school crowd put on a party that cost ten dollars each. That was all right for the boys from well-to-do homes; other boys, however, were hard put to it. One had to draw on savings that he had put aside for another purpose. One yielded to the temptation and got his money dishonestly. Another wheedled his mother into putting it up, though it meant self-denial on her part.

On whom should the major responsibility for the action of these last two boys be placed? Give your reason. (See Helps in Thinking, 31.)

6. It is estimated that there are 100,000 women and girls in the United States who are prostitutes. Practically all of them come from poor homes, and poverty has in many, many cases driven them to their present work in order to live.

Who is responsible? What can be done about it? (See Helps in Thinking, 134.)

7. To what extent is an individual responsible for another person's action? Under what circumstances can one say "It's none of my business what the other fellow thinks or does or feels"? Under what circumstances is a person who has failed justified in excusing himself from responsibility? (See Helps in Thinking, 96, 97.)

8. It is often said, "A boy must learn to think and decide for himself, independently of the bunch." Is such complete independence as this possible? Is it a good thing for his group, for him to be entirely independent? On what principle would you balance the ideas of being independent, and willingness to share and coöperate in group life?

9. What things can you find in the life or the teachings of Jesus that indicate his attitude toward personal and group responsibility? (See Helps in Thinking, 26, 29, 38, 42, 51.)

10. As the result of this discussion, are you able to state what seems to you to be the Christian philosophy of personal and group responsibility for action? (See Helps in Thinking, 19, 73, 94, 87.)

11. In what respects, if any, does the responsibility of a Christian boy, both for himself and for others, exceed that of one who is not a Christian? Why? (See Helps in Thinking, 82, 89.)

IX.

HOW CAN FOLKS BE HELPED TO GROW?

1. A group of boys were discussing the case of a schoolmate who had repeatedly broken a regulation and was on the point of being "fired." "Give him another chance," urged some; "he has been doing wrong, no doubt of that, but maybe he will pull out of it." "How many more chances does he want?" asked the faculty counselor who was present. "He has had enough already. He is what he is. You can't change human nature."

Which point of view was right?

2. John Smedley fooled around during his first two years in high school, barely getting by. Suddenly he seemed to wake up, and during his senior year he not only led his class in grades, but took an active part in athletics and other school activities.

Do things like this just happen? What might have caused his sudden burst of speed? (See Helps in Thinking, 33, 34.)

3. Bill is a real fellow but does not measure up to the Hi-Y standard. The fellows want to take him into the club, and he wants to join. What should be done? What can we do to see that he does measure up? Must there be certain demands which he will agree to live up to?

4. Bob was in boarding-school. The profanity he heard in the dormitory shocked him and he started to reform things by telling the boys to cut it out. They

stood for his preaching awhile, then gave him such a thorough "ragging" that he decided the way of a reformer was a bit too hard, and stopped. The profanity continued. Assuming that Bob was sincere, what should he have done?

5. What must happen if changes are to come into the life of yourself or any other high-school boy? What more is necessary than just a regretful penitence when one has done wrong? Of what value are just wishing, good resolutions, etc.? What more must one do? (See Helps in Thinking, 24, 35, 71, 75, 92.)

6. From the standpoint of one's personal influence in helping other persons to grow, which of the following do you think is the most effective? Why? (See Helps in Thinking, 53, 70, 72.)

a. Have your own ideals, and insist on them, trying to get other boys to accept them.
b. Have your own ideals, quietly live up to them, but attend strictly to your own business, assuming no responsibility for what others may do or be.
c. Have your own ideals, seeking to share them with the others in friendly ways, not trying to reform them so much as to work with them in practical everyday action.

Would this last method get results in a tough case? Why, or why not?

7. Just how could you go about it to help boys to grow in your school? Of what value are chapel "talks," "4 C's Campaigns," friendly coöperation in unselfish group undertakings, paddlings, initiation and induction ceremonies, nagging and criticism, friendly expressions of confidence, pledge-signing campaigns, sharp call-downs, discussion groups, decision meetings?

8. There are three kinds of groups:
   a. *Promoters*—Such as the Hi-Y club that makes things buzz, gets out big crowds, and puts over lively programs that keep everyone on the jump.
   b. *Reformers*—Such as Hi-Y clubs that try to locate things that are wrong in the school and community, and launch campaigns against them.
   c. *Creators or Builders*—Such as Hi-Y clubs that seek to enlist school students in constructive tasks that need to be done, and constantly try to inject a spirit of cheerful and responsible coöperation into every phase of school life.

Which of these three ways of trying "to change things" will do most for school spirit? For individual boys who need help? Why? (See Helps in Thinking, 87.)

9. What was Jesus' method of getting persons to change to a better way of life? What do you think was his greatest source of influence? Why? Would this be true now? (See Helps in Thinking, 85, 83, 84, 87, 98, 100.)

X.

WHAT KIND OF RESPECT AND REVERENCE BEST SERVES GOD?

Think of someone, for example, Lindbergh, who is universally admired and respected.

1. Which of the following attitudes reveals the deepest regard for him?
   a. Never permitting anyone to speak slightingly of him and the work he is doing.
   b. Enthusiastic hero-worship, struggling for a chance to catch a glimpse of him or his plane, trying to get a souvenir from him to keep.
   c. Saving all the pictures of him one can get.
   d. Sincerely admiring his qualities, and trying to see how you, yourself, might show some of his fine qualities and share in his work, though he might never know of it.
2. Do genuine respect and reverence for God mean something different from that? If so, what? (See Helps in Thinking, 14.)
3. Which is the greater offense toward God, profanity or selfishness? Just exactly why do you answer as you do? (See Helps in Thinking, 74, 79, 132.)
4. Where do worship and prayer come in? Are they for the purpose of doing something for God, or for ourselves, or for the relationship between God and ourselves? (See Helps in Thinking, 48.)
5. What distinction do you make between reverence

for personality and reverence for God? How are the two related? (See Helps in Thinking, 49, 56, 132.)

6. What forms of irreverence or disrespect do you see in high school, and what can we do as individuals—or a Hi-Y club? In this connection, discuss the relative values of a campaign against profanity, and a well-planned effort to get more friendliness into school life.

XI.

WHAT DOES IT COST?

1. "Religion takes the fun out of life," some boys say and many more think. So it often does! One boy said, "I don't choose to be a Christian, for I don't like to go to church." In Jesus' day the religious leaders had succeeded pretty well in reducing life to little more than irksome conformity to an endless string of regulations. Today, there are hosts of young folks who reject religion because it interferes with their good times. They say they are "fed up" on it. Does a person have a right to demand happiness? What do you think? If happiness and religion do not seem to go together, which is likely to be wrong—a person's idea of happiness or his idea of religion, neither or both? (See Helps in Thinking, 7, 8, 11, 31.)

2. During the World War a very wealthy young man in Detroit refused to enlist, for the reason that, as he saw it, a man "could not be a Christian and fight in a modern war." He was sent to the Federal penitentiary at Leavenworth to serve a long term. No one doubted his sincerity, though, of course, many still disagree with his views on war.

Would it not have been possible, and more effective, to keep his ideals to himself, rather than be too open and frank about them? Why, or why not? (See Helps in Thinking, 23, 47, 38.)

3. Why is it that those who accept Jesus' philosophy

frequently encounter ridicule, misunderstanding, and opposition? To what extent is it their own fault? To what extent is it unavoidable? (See Helps in Thinking, 30, 102, 103.)

4. Under what conditions is genuine happiness to be found? How does Jesus differ from others in his ideas on this point? Does Jesus really mean that a person ought to be happy because folks do not like him? (See Helps in Thinking, 37, 76.)

5. There has been a lot of talk recently that "he who serves is happiest." To what extent is that true? (See Helps in Thinking, 10.)

6. Just what does it mean when it is said that it costs a great deal to be a Christian? In what way does it cost? What things are involved? (See Helps in Thinking, 25, 26, 65, 66.)

7. If a boy is sincerely seeking to be a Christian, what are some of the possible ways in which his willingness to pay the cost will find expression? (See Helps in Thinking, 90, 91, 95.)

XII.

JESUS, AND A BOY'S PHILOSOPHY OF LIFE

We come back now to the question with which we started. What does life mean to you? What is its purpose? What are you trying to do with your life? What do you want to do with it?

It is a bigger and more important question than that of your life-work. It underlies your choice of a life-work. It has to do with the way you will do your life-work. Back of you are some hundreds of thousands of years of human history, a long, hard, steady struggle upwards, in which some have helped and some have hindered. In the long run those who have helped have counted a bit more heavily in the scale, so the story on the whole is one of progress. The practical, everyday philosophy by which you live will decide whether you will be an asset or a liability in this process of evolution.

We have tried to get help from looking at Jesus. Before we finish this study, we had better recognize the fact that a great many people today honestly do not think Jesus' philosophy will work. Others completely misunderstand him. Others have a vague idea that Jesus' philosophy is what the world needs, but they have either no sense of responsibility in the matter or else they do not know how to make a practical contribution. Others simply are not interested. They have chosen their own purposes and prefer them to any other. More persons in all levels of society are inter-

ested in Jesus now than probably ever before, but they are finding that following him is serious business, not just a matter of personal goodness and a hope of heaven.

Below are several statements that older boys and young men have written, giving their philosophies of life. Which of them represents the point of view of most boys?

1. I don't know what the purpose of life is and I'm not concerned about it. I believe God has some purpose, so I read God's word to find out what his will is, and then try to carry it out. I merely accept life as I find it and try to do my best.

2. I don't know what you mean by purpose of life. I go to church on Sunday, and I obey the laws, that is, some of them. I do my work and get along with other people, as best I can. Of course, I have trouble sometimes, but if you just sit tight things come out all right in the end. I've had a pretty good time all my life and I expect to keep right on having a good time. If there is any life after death, I guess God will be a good sport and give me just as good a chance as I've had here.

3. I'm betting my life that there is a God, that his work of creation isn't done yet, and that he needs me as a partner in it. This may mean taking a dangerous or a solitary position sometimes, in order to stand for what is fair and just against what is little and mean, but I think that a good struggle with the possibility of victory is better than just playing safe. I mean to carry my full share of responsibility for my own conduct, and without being a hypocrite or a busybody I want to share my life with others in such a way that they are helped to live better and more happily. I'd like to

have a real share in the fight of the oppressed, for justice and fair play. Counting everyone as worthy as myself in the sight of God, whether rich or poor, black or white, American or foreigner, young or old, I want my circles of intimate fellowship to widen and widen until I don't consciously or unconsciously count anyone else out. All this may sound like a dream, and it may mean hardship, but it is the only philosophy of life that gives it real meaning for me.

4. I have a very definite purpose in life. It is to have just as good a time as I can. This morbid stuff of thinking about yourself, and wondering if this or that is right or wrong, or what will happen to you after you are dead, makes me tired. I have just one rule, and it works every time. Anything I want I get, if I can. I let the other fellow look out for himself just as I do. If we both want the same thing and he proves to be stronger or more able than I am, I'm out of luck, that's all, and I try quickly to find something I want that I can get. Of course, I take care not to go to excess. I don't ruin my health or get caught breaking any laws, but I get along all right. I have a better time than most people I know and I rather think that in the long run I do as much good as the fellows who have what they think is a better philosophy. When I die, I'll be dead, but I don't intend to die very soon and I can see some good times ahead.

5. My purpose in life is to be a decent citizen and make all the money I can. You can't do anything in this world without money. If other men hadn't worked and saved, there wouldn't be any of the comforts and opportunities we have today. The trouble with the world is that everybody wants to have fine clothes, automobiles,

and good times without working for them. God gives everyone a chance, but we have to take hold and do our part by hard work. If I had my way, I would round up every loafer and spendthrift and put them to work. They wouldn't get anything to eat or wear, or any fun, if they didn't earn it. My plan of life is work, work, work, and if when I die I can leave behind me more capital in the world than when I came into it, I am sure God will say I have done my duty.

6. What I mean to do is to stand up to whatever life brings me. I can't see much meaning to it all, but I'm not going to whine. I'll keep a bold front and I'll make the best of things, good or bad. If things go wrong, I'll not get blue. If they go right, I'll not get proud. And if I have to take a licking, I'll look fate in the face and laugh. I intend to be the "master of my fate, and the captain of my soul" no matter what hits me.

7. I believe the purpose of life is to know God and Jesus Christ. I read my Bible and all the good books I can. I go to church and to all the religious meetings I can. I pray every day and spend some time studying and thinking about God. The world seems to me a terrible place. It is full of evil and I try to keep as far away from it as I can. I keep away from bad company, and I shall do all I can to be worthy of God's everlasting approval.

Consider each of these statements, one by one. Wherein does each fall short of Jesus' philosophy of life? Which is nearest to his point of view?

Which is nearest to what you honestly feel to be your own philosophy?

In just what respects would acceptance of Jesus' philosophy make changes in your life?

On May 18, 1924, a Yale student was killed in a motor-cycle accident. In his desk his father found a small book with these words written in it—the problem of life as he saw it, and his solution:

MY LIFE-WORK PROBLEM

THE PROBLEM

How can I best advance the Kingdom of God? How can I help most to make the spirit of Jesus operative in human society?

This is the central question for me, because I am committed to the way of Jesus; I believe it is the best way of life—the way for all men—and the only way that will lead the world on and up to better things.

I must uncompromisingly reject all thoughts of how I may have the easiest or happiest or most comfortable life, or how I may attain the greatest honor and advancement: I must even do away with thoughts of self-development, except in so far as this will contribute to my highest usefulness in the Kingdom of God.

THE SOLUTION

Whole-heartedly adopt the way of Jesus myself: catch his spirit; learn the sources of his power and appropriate them for myself.

In whatever I am engaged try to see the implications and bearing of his spirit and outlook on life.

Would you like to produce a statement like this, in which you put the philosophy of life that you want for yourself? (See Helps in Thinking, 9, 8, 7, 12, 13.)

HELPS IN THINKING

HELPS IN THINKING THINGS THROUGH

I.

Where Do We Get Our "Philosophy"?

1. What has a nation that is better than its high-school pupils? And what should we all have been without the immature dreams, the absurd self-importance of those days? All that we are, all that we accomplish, we owe to our highschool years. For during them our character ripened, and received its stamp. "Whither am I bound?" cries out the virile young soul, thirsting for action, for achievement, for glory. It is not the certificate of graduation that he longs for, nay, verily; but his future self, the Ego of the man to be, which shall win for him his right to existence, his peace of mind, and the esteem of his fellow men.

—Carl Spitteler, "The Gateway of Life"

2. Life ought to be an endless voyage of discovery into the unknown areas of our own personalities. Bit by bit, our opinions, our views—of whatever sort about whatever subjects, from whatever sources derived—ought to come to bear some consistence with our express habits of action. The years ought to teach all of us how to get past "fooling ourselves," and bring us real knowledge of ourselves.

No such knowledge can ever be complete. But out of its growing elements can come some sort of real outlook upon life, some real philosophy.

—Joseph K. Hart, "Inside Experience"

3. Every human being must work out his own philosophy—not out of the pedantries of the books, though books will have their share in the processes; not out of the academic maxims of the sophisticated; but out of experience, and experiences: the experiences and the experience of the race, the experiences and the experience of individuals. Each individual can, and some day will, *grow his own philosophy,* out of the soils of his own living, as those soils are fertilized and watered from the ancient hills, and with the help of the great spirits of all the ages.

—Joseph K. Hart, "Inside Experience"

4. In every human experience there is the rootage of a philosophy. Everyone has some sort of attitudes toward life and the world. Everyone is hopeful, or despondent, or a bit of both, at times; interested in living, or disaffected of life, or now one, now the other; active in the pursuit of some aim. . . . Nobody ever quite realizes how his life is being woven day by day out of myriads of invisible threads. But, in fact, each unnoticed influence and every imperceptible tug up or down which the ordinary daily experiences furnish are silently making the life and shaping its course. The commonplace present we hardly count because we are always looking back on a past or dreaming ahead into a rosy future, which will be full of wonderful and epoch-making events. And yet all the time, in spite of us, the future is being made out of the present, and the stuff of our future is to be what we are now weaving in. We have only to look back to see how true this is. We never really cut loose from our old selves; the threads which the boy wove in are still in the structure when manhood finds him.

—Rufus M. Jones, "Finding the Trail of Life"

II.

"The Thoughts of Youth Are Long, Long Thoughts"

5. A boy has many sorrows to bear. It is very much to be questioned whether there is any other decade in the ordinary person's life which has so many periods of grief and sadness as the one which covers that marvelous epoch from five to fifteen. That is, of course, not the generally accepted view of a boy's life. The average is not dark, but bright, and yet the pain spots are very numerous.

The fifteen-year-old boy in the country has tasted almost every kind of hard experience. He can give the moral philosopher, who is in search of wisdom, points on the real balance between pain and happiness. No matter how true and watchful his household may be in their relations to him, he still has many melancholy times, when he feels alone in the universe, with his own inward battles to fight which drive him apart from men, and make his world seem as solitary as Adam's before his companion appeared. He does not in the remotest degree understand himself when he is out of the noisy crowd where he has been playing and shouting as though he had no more burdens or problems than the unweaned lamb.

—Rufus M. Jones, "Finding the Trail of Life"

6. It may be inferred that my above stated belief that all boys have their lonely times and their hard periods is based only on my own experience, while the prevailing belief is that most boys are careless and akin to the vegetable in their lack of serious concern. Those who hold that view do not know boys well. They will

deceive the most watchful with their unconcern, but the moment they are alone, and are no longer acting a part, they are another order of being. Catch the careless boy unawares and touch his quick with skillful finger, and you will always find that his tears flow extremely easily.

–Rufus M. Jones, "Finding the Trail of Life"

III.

WHAT IS LIFE ALL ABOUT?

7. No man can be truly happy without a sense of purpose and destiny. For some reason boys and young men are today not finding it easy to get this sense of worthwhileness. A recent writer puts it this way—"Our young people amuse themselves furiously. Their tragedy is that they are not very happy."

8. Until a boy has found his duty, and until a sense of duty has found and possessed him, his life starts from no beginning and it proceeds toward no end. (Paraphrased paragraph.)

—H. G. Wells, "God the Invisible King"

9. When Duty whispers low "Thou must." The Youth replies "I can."

—Ralph Waldo Emerson

10. Aggressive fighting for what you think is right is the noblest sport the world affords.

—Theodore Roosevelt

11. "Unhappy the boy not possessed by a sense of his own destiny, something with which he communes."

12. "One ship sails East and another sails West
In the self-same wind that blows;
It's the set of the sail, and not the gale,
That decides which way it goes.

"Like the winds of the sea are the turns of fate
As we journey along through life
It's the set of the soul that decides the goal,
And not the storm and the strife."

IV.

JESUS' WAY OF LIFE

13. Believing in Jesus' way of life and in his all-inclusive principle of love as the full sharing of life, I therefore determine to apply this principle in all the relationships of life:

1. *To live simply* and sacrificially, avoiding waste and luxury. To make the purpose of my life the making of men rather than the making of money. Not to grow rich in a poor world by laying up treasures for myself but to share all with my fellow men. To apply the golden rule in all my relationships.

2. *To practice brotherhood toward all.* To remember that every human being is a person of infinite worth, deserving the fullest opportunity for self-development. To participate in no secret order or fraternity if it tends to exclusiveness, prejudice or strife. To seek justice for every man without distinction of caste or color.

3. *To make peace* where there is strife; to seek to outlaw war, "the world's chief collective sin," as piracy and slavery have already been outlawed, substituting a positive program of international justice and good-will.

4. *To redeem the social order;* to test its evils by the principles of love and fearlessly to challenge them as Jesus challenged the money-changers in the temple. To endeavor to replace them by the constructive building of the new social order, the Kingdom of God on earth. If a student, to apply this purpose immediately to the problems of the campus; to seek education as training for service rather than the mere enjoyment of privilege, the attainment of grades or the achievement of cheap "success"; to tolerate no dishonest practices in classroom, athletics or college elections; to maintain no relationships with my fellows, men or women, which debase the supreme value of personality.

Since I realize my inability to achieve this way of life unaided:

5. *To seek a new discovery of God* which will release within my life new springs of power such as men in the past have experienced when they rediscovered the religion of Jesus.

—Sherwood Eddy, "Religion and Social Justice"

14. Take out of Christianity the acted part, and leave only the spoken part, and what would that be worth?

—L. P. Jacks

15. Jesus said, "My food is to do the will of him who sent me, and to accomplish his work."

—John 4:34

16. A ten-year-old school boy's point of view—In a quiet talk between two boys and their father, in which they were digging down into the meaning of things, the conversation finally led around to a question from the father to the younger of the two boys.

"What is the idea you have in mind with regard to your violin lessons?"

The youngster replied, "For one thing I want to get into God's orchestra."

"So you think that if you become a good musician, when you die and go to heaven, you will get to sit right up close to the throne and play your violin," the father said laughingly.

"No," replied the boy, with a bit of seriousness in his voice, "I didn't mean that at all. God has an orchestra here and I want to get in it."

"You mean then," persisted the father, "that any person who knows how to make music gets into God's orchestra."

"No," said the boy, "only those who do it with the thought of making people cheery and happy, not those who do it only to make money."

V.

CITIZENS OF THE KINGDOM

17. He was still speaking to the crowds when his mother and brothers came and stood outside; they wanted to speak to him. But he replied to the man who told him this, "Who is my mother? and who are my brothers?" Stretching out his hand towards his disciples he said, "Here are my mother and my brothers! Whoever does the will of my Father in heaven, that is my brother and sister and mother."

—Matthew 12:46-50

18. But Jesus called them and said, "You know the rulers of the Gentiles lord it over them, and their great

men overbear them: not so with you. Whoever wants to be great among you must be your servant, and whosoever will be chief among you, let him be your servant."
—Matthew 20:25-27

19. " . . . For the case is that of a man going abroad, who summoned his servants and handed over his property to them; to one he gave twelve hundred pounds, to another five hundred, and to another two hundred and fifty; each got according to his capacity. Then the man went abroad. The servant who had got the twelve hundred pounds at once went and traded with them, making another twelve hundred. Similarly the servant who had got the five hundred pounds made another five hundred. But the servant who had got the two hundred and fifty pounds went off and dug a hole in the ground and hid his master's money. Now a long time afterwards the master of those servants came back and settled accounts with them. Then the servant who had got the twelve hundred pounds came forward, bringing twelve hundred more; he said, 'You handed me twelve hundred pounds, sir; here I have gained another twelve hundred.' His master said to him, 'Capital, you excellent and trusty servant! You have been trusty in charge of a small sum. I will put you in charge of a large sum. Come and share your master's feast.' Then the servant with the five hundred pounds came forward. He said, 'You handed me five hundred pounds, sir; here I have gained another five hundred.' His master said to him, 'Capital, you excellent and trusty servant! You have been trusty in charge of a small sum. I will put you in charge of a large sum. Come and share your master's feast.' Then the servant who had got the two hundred and fifty pounds came forward. He said, 'I knew you were a hard man, sir, reaping where you never sowed and gathering where you never winnowed. So I

was afraid; I went and hid your two hundred and fifty pounds in the earth. There's your money!' His master said to him in reply, 'You rascal, you idle servant! You knew, did you, that I reap where I have never sowed and gather where I have never winnowed! Well then, you should have handed my money to the bankers and I would have got my capital with interest when I came back. Take therefore the two hundred and fifty pounds away from him, give it to the servant who had the twelve hundred. For to everyone who has shall more be given and richly given; but from him who has nothing, even what he has shall be taken.' . . ."

—Matthew 25:14-29

20. " . . . When the Son of man comes in his glory and all the angels with him, then he will sit on the throne of his glory, and all nations will be gathered in front of him; he will separate them one from another, as a shepherd separates the sheep from the goats, setting the sheep on his right hand and the goats on his left. Then shall the King say to those on his right, 'Come, you whom my Father has blessed, come into your inheritance in the realm prepared for you from the foundation of the world. For I was hungry and you fed me, I was thirsty and you gave me drink, I was a stranger and you entertained me, I was unclothed and you clothed me, I was ill and you looked after me, I was in prison and you visited me.' Then the just will answer, 'Lord, when did we see you hungry and fed you? or thirsty and gave you drink? when did we see you a stranger and entertain you? or unclothed and clothed you? When did we see you ill or in prison and visit you?' The King will answer them, 'I tell you truly, in so far as you did it to one of these brothers of mine, even to the least of them, you did it to me.' Then he will say to those on the left, 'Begone from me, you accursed ones, to the eternal fire

which has been prepared for the devil and his angels! For I was hungry but you never fed me, I was thirsty but you never gave me drink, I was a stranger but you never entertained me, I was unclothed but you never clothed me, I was ill and in prison but you never looked after me.' Then they will answer too, 'Lord, when did we ever see you hungry or thirsty or a stranger or unclothed or ill or in prison, and did not minister to you?' Then he will answer them, 'I tell you truly, in so far as you did not do it to one of these, even the least of them, you did not do it to me.' . . ."

—Matthew 25:31-45

21. Then a scribe came up, who had listened to the discussion. Knowing Jesus had given them an apt answer, he put this question to him, "What is the chief of all the commands?" Jesus replied, "The chief one is: Hear, O Israel, the Lord our God is one Lord, and you must love the Lord your God with your whole heart, with your whole soul, with your whole mind, and with your whole strength. The second is this: You must love your neighbour as yourself. There is no other command greater than these." The scribe said to him, "Right, teacher! You have truly said, He is One, and there is none else but Him. Also, to love him with the whole heart, with the whole understanding, and with the whole strength, and to love one's neighbour as oneself—that is far more than all holocausts and sacrifices." Jesus noted his intelligent answer and said to him, "You are not far off the Realm of God."

—Mark 12:28-34

22. A dispute arose among them as to which of them was the greatest. Jesus knew the dispute that occupied their minds, so he took hold of a little child and set it by his side; then he said to them, "Whoever receives this

little child in my name receives me, and whoever receives me receives him who sent me. For it is the lowliest of you all who is great."

—Luke 9:46-48

VI.

COWARD OR HERO?

23. "As Carlyle was never tired of repeating, the ultimate question which every man has to face and answer for himself is this: 'Wilt thou be a hero or a coward? No philosophy can relieve him from the responsibility of having to make that choice.' "

There is a coward and a hero in the breast of every man. Each of the pair has a "logic" of his own adapted to his particular purpose, an aim which is safety for the coward, and victory for the hero.—Anyone who watches himself narrowly may observe the strife going on, and going on in just this form—as an argument between the coward within him, who is out for safety, and the hero within him, who is out for victory. They have little common ground and can rarely understand each other's speech. . . . Everything the hero proposes is unreasonable to the coward. . . . The coward, judged by the standard of what passes muster as logic, is a better reasoner than the hero. But the hero, though he has less to say for himself—is nearer to the fountain head of reason.

—L. P. Jacks, "Religious Perplexities"

24. Out of the night that covers me,
Dark as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.
—William Ernest Henley, "Invictus"

25. Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!
—Robert Browning, "Rabbi Ben Ezra"

26. " . . . Do not imagine I have come to bring peace on earth; I have not come to bring peace but a sword. I have come to set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law; yes, a man's own household will be his enemies. He who loves father or mother more than me is not worthy of me; he who loves son or daughter more than me is not worthy of me; he who will not take his cross and follow after me is not worthy of me. He who has found his life will lose it, and he who loses his life for my sake will find it. . . ."
–Matthew 10:34-39

27. Then Jesus said to his disciples, "If anyone wishes to come after me, let him deny himself, take up his cross, and follow me; for whoever wants to save his life will

lose it, and whoever loses his life for my sake will find it. . . ."

—Matthew 16:24, 25

28. As he went out on the road a man ran up and knelt down before him. "Good teacher," he asked, "what must I do to inherit life eternal?" Jesus said to him, "Why call me 'good'? No one is good, no one but God. You know the commands: do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, honour your father and mother." "Teacher," he said, "I have observed all these commands from my youth." Jesus looked at him and loved him. "There is one thing you want," he said; "go and sell all you have; give the money to the poor and you will have treasure in heaven; then come, take up the cross, and follow me." But his face fell at that, and he went sadly away, for he had great possessions.

—Mark 10:17-22

29. Then Jesus was led into the desert by the Spirit to be tempted by the devil. He fasted forty days and forty nights and afterwards felt hungry. So the tempter came up and said to him, "If you are God's Son, tell these stones to become loaves." He answered, "It is written,

> Man is not to live on bread alone,
> but on every word that issues from
> the mouth of God."

Then the devil conveyed him to the holy city and, placing him on the pinnacle of the temple, said to him, "If you are God's Son, throw yourself down; for it is written,

> He will give his angels charge of you;
> they will bear you on their hands,
> lest you strike your foot against a stone."

Jesus said to him, "It is written again, You shall not tempt the Lord your God." Once again the devil conveyed him to an exceedingly high mountain and showed him all the realms of the world and their grandeur; he said, "I will give you all that if you will fall down and worship me." Then Jesus told him, "Begone, Satan! it is written, You must worship the Lord your God, and serve him alone." At this the devil left him, and angels came up and ministered to him.

—Matthew 4:1-11

30. I know that both are there, the battle set,
And I must fight on this side or on that.
I can't stand shivering in the back, I plunge
Head first. I bet my life on Beauty, Truth,
And Love, not abstract but incarnate Truth,
Not Beauty vague and distant, but Beauty's
Very self made flesh and realized in Love.
I bet my life on Christ, Christ crucified.

—G. A. Studdert-Kennedy

31. Do you fear the force of the wind,
The slash of the rain?
Go face them and fight them,
Be savage again.
Go hungry and cold like the wolf,
Go wade like the crane;
The palms of your hand will thicken,
The skin of your cheek will tan,
You'll grow rugged and weary and swarthy,
But you'll walk like a man!

—Hamlin Garland, "Do You Fear the Wind?"

32. If there be one thing on earth that mankind admires and loves better than another, it is a brave man.

—James Garfield

33. The greatest calamity may be God's bridgeway to the Promised Land.

—Helen Keller

34. Many men owed the grandeur of their lives to their tremendous difficulties.

—C. H. Spurgeon

35. We make a mistake when we look to religion to relieve us of the perplexities and difficulties of life, whether intellectual or moral. In a sense, we should look for the opposite. . . . In revealing the world as a world fit for heroes to live in, that is, a difficult world, it will arouse also the heroic spirit in ourselves. It will give us a part to play in life which puts our souls on their mettle at many points.—Religion will meet us, not on the level of our weakest moments but on the level of our strongest. It will give us power rather than satisfaction; courage to face danger rather than safeguard us against it.

—L. P. Jacks, "Religious Perplexities"

VII.

THE SERMON ON THE MOUNT

36. So when he saw the crowds, he went up the hill and sat down; his disciples came up to him and he opened his lips and began to teach them. He said:

"Blessed are those who feel poor in spirit!
the Realm of heaven is theirs.
Blessed are the mourners!
they will be consoled.
Blessed are the humble!
they will inherit the earth.
Blessed are those who hunger and thirst for goodness!
they will be satisfied.

Blessed are the merciful!
they will find mercy.
Blessed are the pure in heart!
they will see God.
Blessed are the peacemakers!
they will be ranked sons of God.
Blessed are those who have been persecuted
for the sake of goodness!
the Realm of heaven is theirs. . . ."

—Matthew 5:1-10

37. " . . . Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake; rejoice and exult in it, for your reward is rich in heaven; that is how they persecuted the prophets before you. . . ."

—Matthew 5:11, 12

38. " . . . You are the salt of the earth. But if salt becomes insipid, what can make it salt again? After that it is fit for nothing, fit only to be thrown outside and trodden by the feet of men. . . . "

" . . . You are the light of the world. A town on the top of a hill cannot be hidden. Nor do men light a lamp to put it under a bowl; they put it on a stand and it shines for all in the house. So your light is to shine before men, that they may see the good you do and glorify your Father in heaven. . . . "

—Matthew 5:13-16

39. " . . . Do not imagine I have come to destroy the Law or the prophets; I have not come to destroy but to fulfill. (I tell you truly, till heaven and earth pass away not an iota, not a comma, will pass from the Law until it is all in force. Therefore, whoever relaxes a single one of these commands, were it even one of the

least, and teaches men so, he will be ranked least in the Realm of heaven; but whoever obeys them and teaches them, he will be ranked great in the Realm of heaven.) . . . "

—Matthew 5:17-19

40. " . . . For I tell you, unless your goodness excels that of the scribes and Pharisees, you will never get into the Realm of heaven. You have heard how the men of old were told, 'Murder not: whoever murders must come up for sentence, whoever maligns his brother must come before the Sanhedrin, whoever curses his brother must go to the fire of Gehenna.' But I tell you, whoever is angry with his brother [without cause] will be sentenced by God. So if you remember, even when offering your gift at the altar, that your brother has any grievance against you, leave your gift at the very altar and go away; first be reconciled to your brother, then come back and offer your gift. . . . "

—Matthew 5:20-24

41. " . . . Be quick and make terms with your opponent, so long as you and he are on the way to court, in case he hands you over to the judge, and the judge to the jailer, and you are thrown into prison; truly I tell you, you will never get out till you pay the last halfpenny of your debt. . . . "

—Matthew 5:25, 26

42. " . . . You have heard how it used to be said, Do not commit adultery. But I tell you, any one who even looks with lust at a woman has committed adultery with her already in his heart. If your right eye is a hindrance to you, pluck it out and throw it away: better for you to lose one of your members than to have all your body thrown into Gehenna. And if your right hand is a hindrance to you, cut it off and throw it away: bet-

ter for you to lose one of your members than to have all your body thrown into Gehenna. . . . "

—Matthew 5:27-30

43. " . . . It used to be said, Whoever divorces his wife must give her a divorce-certificate. But I tell you, anyone who divorces his wife for any reason except unchastity makes her an adulteress; and whoever marries a divorced woman commits adultery. . . ."

—Matthew 5:31, 32

44. ". . . Once again, you have heard how the men of old were told, 'You must not forswear yourself but discharge your vows to the Lord.' But I tell you, you must not swear any oath, neither by heaven, for it is the throne of God, nor by earth, for it is the footstool of his feet, nor by Jerusalem, for it is the city of the great King; nor shall you swear by your head, for you cannot make a single hair white or black. Let what you say be simply 'yes' or 'no'; whatever exceeds that springs from evil. . . ."

—Matthew 5:33-37

45. " . . . You have heard the saying, An eye for an eye and a tooth for a tooth. But I tell you, you are not to resist an injury: whoever strikes you on the right cheek, turn the other to him as well; whoever wants to sue you for your shirt, let him have your coat as well; whoever forces you to go one mile, go two miles with him; give to the man who begs from you, and turn not away from him who wants to borrow. . . ."

—Matthew 5:38-42

46. " . . . You have heard the saying, 'You must love your neighbour and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven: he

makes his sun rise on the evil and the good, and sends rain on the just and the unjust. For if you love only those who love you, what reward do you get for that? Do not the very taxgatherers do as much? And if you only salute your friends, what is special about that? Do not the very pagans do as much? You must be perfect as your heavenly Father is perfect. . . ."

—Matthew 5:43-48

47. ". . . Take care not to practise your charity before men in order to be noticed; otherwise you get no reward from your Father in heaven. No, When you give alms, make no flourish of trumpets like the hypocrites in the synagogues and the streets, so as to win applause from men; I tell you truly, they do get their reward. When you give alms, do not let your left hand know what your right hand is doing, so as to keep your alms secret; then your Father who sees what is secret will reward you openly. . . ."

—Matthew 6:1-4

48. ". . . Also, when you pray, you must not be like the hypocrites, for they like to stand and pray in the synagogues and at the street-corners, so as to be seen by men; I tell you truly, they do get their reward. When you pray, go into your room and shut the door, pray to your Father who is in secret, and your Father who sees what is secret will reward you. Do not pray by idle rote like pagans, for they suppose they will be heard the more they say; you must not copy them; your Father knows your needs before you ask him. . . ."

—Matthew 6:5-8

49. ". . . Let this be how you pray: 'Our Father in heaven, thy name be revered, thy Reign begin, thy will be done on earth as in heaven! Give us to-day our bread for the morrow, and forgive us our debts as we

ourselves have forgiven our debtors, and lead us not into temptation but deliver us from evil.' For if you forgive men their trespasses, then your heavenly Father will forgive you; but if you do not forgive men, your Father will not forgive your trespasses either. . . ."

—Matthew 6:9-15

50. ". . . When you fast, do not look gloomy like the hypocrites, for they look woebegone to let men see they are fasting; I tell you truly, they do get their reward. But when you fast, anoint your head and wash your face, so that your fast may be seen not by men but by your Father who is in secret, and your Father who sees what is secret will reward you. . . ."

—Matthew 6:16-18

51. ". . . Store up no treasures for yourselves on earth, where moth and rust corrode, where thieves break in and steal: store up treasures for yourselves in heaven, where neither moth nor rust corrode, where thieves do not break in and steal. For where your treasure lies, your heart will lie there too. The eye is the lamp of the body: so, if your Eye is generous, the whole of your body will be illuminated, but if your Eye is selfish, the whole of your body will be darkened. And if your very light turns dark, then—what a darkness it is! . . ."

—Matthew 6:19-23

52. ". . . No one can serve two masters: either he will hate one and love the other, or else he will stand by the one and despise the other—you cannot serve both God and Mammon. Therefore I tell you, do not trouble about what you are to eat or drink in life, nor about what you are to put on your body; surely life means more than food, surely the body means more than clothes! Look at the wild birds; they sow not, they reap not, they gather nothing in granaries, and yet your

heavenly Father feeds them. Are you not worth more than birds? Which of you can add an ell to his height by troubling about it? And why should you trouble over clothing? Look how the lilies of the field grow; they neither toil nor spin, and yet, I tell you, even Solomon in all his grandeur was never robed like one of them. Now if God so clothes the grass of the field which blooms to-day and is thrown to-morrow into the furnace, will not he much more clothe you? O men, how little you trust him! Do not be troubled, then, and cry, 'What are we to eat?' or 'what are we to drink?' or 'how are we to be clothed?' (Pagans make all that their aim in life) for your heavenly Father knows quite well you need all that. Seek God's Realm and his goodness, and all that will be yours over and above. So do not be troubled about to-morrow; to-morrow will take care of itself. The day's own trouble is quite enough for the day. . . ."

—Matthew 6:24-34

53. ". . . Judge not, that you may not be judged yourselves; for as you judge so you will be judged, and the measure you deal out to others will be dealt out to yourselves. Why do you note the splinter in your brother's eye and fail to see the plank in your own eye? How can you say to your brother, 'Let me take out the splinter from your eye,' when there lies the plank in your own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye. . . ."

—Matthew 7:1-5

54. ". . . Do not give dogs what is sacred and do not throw pearls before swine, in case they trample them under foot and turn to gore you. . . ."

—Matthew 7:6

55. ". . . Ask and the gift will be yours, seek and you will find, knock and the door will open to you; for every one who asks receives, the seeker finds, the door is opened to anyone who knocks. Why, which of you, when asked by his son for a loaf, will hand him a stone? Or, if he asks a fish, will you hand him a serpent? Well, if for all your evil you know to give your children what is good, how much more will your Father in heaven give good gifts to those who ask him? . . ."

—Matthew 7:7-11

56. ". . . Well then, whatever you would like men to do to you, do just the same to them; that is the meaning of the Law and the prophets. . . ."

—Matthew 7:12

57. ". . . Enter by the narrow gate: for [the gate] is broad and the road is wide that leads to destruction, and many enter that way. But the road that leads to life is both narrow and close, and there are few who find it. . . ."

—Matthew 7:13, 14

58. ". . . Beware of false prophets; they come to you with the garb of sheep but at heart they are ravenous wolves. You will know them by their fruit; do men gather grapes from thorns or figs from thistles? No, every good tree bears sound fruit, but a rotten tree bears bad fruit; a good tree cannot bear bad fruit, and a rotten tree cannot bear sound fruit. So you will know them by their fruit. Any tree that does not produce sound fruit will be cut down and thrown into the fire. . . ."

—Matthew 7:15-20

59. ". . . It is not everyone who says to me 'Lord, Lord!' who will get into the Realm of heaven, but he who does the will of my Father in heaven. Many will

say to me at that Day, 'Lord, Lord, did we not prophesy in your name? Did we not cast out daemons in your name? Did we not perform many miracles in your name?' Then I will declare to them, 'I never knew you; depart from my presence, you workers of iniquity.' . . ."

—Matthew 7:21-23

60. ". . . Now, everyone who listens to these words of mine and acts upon them will be like a sensible man who built his house on rock. The rain came down, the floods rose, the winds blew and beat upon that house, but it did not fall, for it was founded on rock. And everyone who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand. The rain came down, the floods rose, the winds blew and beat upon that house, and down it fell—with a mighty crash."

—Matthew 7:24-27

61. When Jesus finished his speech, the crowds were astounded at his teachings; for he taught them like an authority, not like their own scribes.

—Matthew 7:28-29

VIII

THE KINGDOM OF HEAVEN

62. Beautiful World of new, superior Birth, that rises to my eyes,
Like a limitless golden cloud, filling the western sky. . . .
Thou Wonder World, yet undefined, unformed—neither do I define thee;
How can I pierce the impenetrable blank of the future?

I feel thy ominous greatness, evil as well as good;
I watch thee, advancing, absorbing the present, transcending the past;
I see thy light lighting and thy shadow shadowing, as if the entire globe;
But I do not undertake to define thee—hardly to comprehend thee;
I but thee name—thee prophesy—as now!
—Walt Whitman, "As a Strong Bird on Pinions Free"

63. He put another parable before them. "The Realm of heaven," he said, "is like a grain of mustard-seed which a man takes and sows in his field. It is less than any seed on earth, but when it grows up it is larger than any plant, it becomes a tree, so large that the wild birds come and roost in its branches."

—Matthew 13:31, 32

64. He told them another parable. "The Realm of heaven," he said, "is like dough which a woman took and buried in three pecks of flour, till all of it was leavened."

—Matthew 13:33

65. ". . . The Realm of heaven is like treasure hidden in a field; the man who finds it hides it and in his delight goes and sells all he possesses and buys that field. . . ."

—Matthew 13:44

66. ". . . Again, the Realm of heaven is like a trader in search of fine pearls; when he finds a single pearl of high price, he is off to sell all he possesses and buy it. . . ."

—Matthew 13:45, 46

67. And he said, "It is with the Realm of God as when a man has sown seed on earth; he sleeps at night and

rises by day, and the seed sprouts and shoots up—he knows not how. (For the earth bears crops by itself, the blade first, the ear of corn next, and then the grain full in the ear.) But whenever the crop is ready, he has the sickle put in at once, as harvest has come."

—Mark 4:26-29

68. Those who would destroy war must come to know that industrialism has been organized around the same principles and in the same way as militarism. It has massed large armies of workers under the control of absolute commanders who brook no challenge to their imperious will and suppress dissent by force. It has been accompanied by all the consequences of war. It has produced famine and pestilence. It has accomplished a vast destruction of life. Armies of cripples are flung off from its advance. It strengthens all the old causes of war, and constantly develops new occasions of conflict. It asserts the right of the strong to rule and makes the weak the prey, and the earth the booty, of the mighty.

—Ward, "Opportunity for Religion"

69. Slowly, slowly through the ages, like light breaking through a heavy fog, a spirit of love and understanding and fellowship is beginning to light up the life of men. Leaders of different races have begun to think together of each other's needs and gifts instead of only their own; churches that once stood apart in suspicion and jealousy are coming together in friendliness and service; far-seeing leaders of industry are laying down their lives in the effort to bring into understanding and coöperation the two great groups that have been at each other's throats, each trying to get all possible gain out of the other and give as little as possible in return. And still more slowly, terribly slowly, under the leadership

of a rare person here and there who sees beyond the borders of his own land to the human needs of fellow creatures in other lands, nations are beginning to catch afar off the vision of a world in which men shall live as brothers, in a spirit of love instead of hate; of faith instead of suspicion; of coöperation instead of competition. How glorious a vision; but among men whose eyes are fixed upon their own little needs of the moment, how few have even caught a glimpse of the far-off beauty that is dawning.—*The Widening Circle,* "The Girl's Every Day Book"

IX.

LEARNING TO LIVE

70. I think that my Uncle Eli more than anybody else helped me to realize—not by what he said, but by what he did—that this goodness of character which I was after is not something miraculous that drops into a soul out of the skies, but is rather something which is formed within as one faithfully does his set tasks, and goes to work with an enthusiastic passion to help make other people good.

—Rufus M. Jones, "Finding the Trail of Life"

71. Religion is still, as ever of old, the spiritual fulfillment of living; the more complicated life grows, the more necessary and inclusive becomes that spiritual interpretation and fulfillment. Religion rightly emphasizes the spirit of life, the soul of humanity, the aims of life over and above mechanisms by means of which we live. And the time will never come when such emphasis will not be needed.

—Joseph K. Hart, "Inside Experience"

72. The sincere and unaffected friendship of girls who had nobility of character, grace of manner, and purity of spirit raised me to a new level of life. In these matters there is safety in numbers, and I rejoice that at this stage I did not concentrate my attention on one, but formed a happy and lasting friendship with many. Foolish and frivolous talk with girls of my own age had been a common enough experience in my home period, but now I learned the art of conversation, the interchange of thought, the give and take of ideas, the discussion of books and events, and with these things the added pleasure which comes from the charm of personality and the beauty of face and character.

—Rufus M. Jones, "Finding the Trail of Life"

73. ". . . He who is faithful with a trifle is also faithful with a large trust, and he who is dishonest with a trifle is also dishonest with a large trust. . . ."

—Luke 16:10

74. He also told the following parable to certain persons who were sure of their own goodness and looked down upon everybody else. "Two men went up to pray in the temple; one was a Pharisee and the other was a taxgatherer. The Pharisee stood up and prayed by himself as follows; 'I thank thee, O God, I am not like the rest of men, thieves, rogues, and immoral, or even like yon taxgatherer. Twice a week I fast; on all my income I pay tithes.' But the taxgatherer stood far away and would not lift even his eyes to heaven, but beat his breast, saying, 'O God, have mercy on me for my sins!' I tell you, he went home accepted by God rather than the other man; for everyone who uplifts himself will be humbled, and he who humbles himself will be uplifted."

—Luke 18:9-14

75. Not only did the unseen world become very real to me during these months of illness, but I got also during these same months a conviction, which I have never lost, that the moral laws of God execute themselves everywhere in the universe, just as the laws of gravitation do. I began to be as afraid of doing mean, wrong things when I was alone as when people were watching me. I found that I trembled and was afraid when I did wrong, even when I did not get caught, and that feeling took all the fun out of the deed. I did not enjoy living with myself after I had done certain things! I found that I had to go to bed in a dark room and sleep with the boy who had done that!

—Rufus M. Jones, "Finding the Trail of Life"

76. Successful endeavor after strenuous effort brings keen satisfaction. Happiness comes by that road.—There can be no question as to where happiness lies. Happiness is essentially a matter of activity, of such activity as means growth. In the long run everything else fails.

—Kilpatrick, "Foundation of Method"

77. I have come that ye might have life and that more abundantly.

—Jesus

78. ". . . By this everyone will recognize that you are my disciples, if you have love one for another."

—John 16:35

79. "A rich man's estate bore heavy crops. So he debated, 'What am I to do? I have no room to store my crops.' And he said, 'This is what I will do. I will pull down my granaries and build larger ones, where I can store all my produce and my goods. And I will say

to my soul, "Soul, you have ample stores laid up for many a year; take your ease, eat, drink and be merry." But God said to him, 'Foolish man, this very night your soul is wanted; and who will get all you have prepared?' So fares the man who lays up treasure for himself instead of gaining the riches of God."

—Luke 12:16-21

80. "Therefore I tell you—do not trouble about what you are to eat in life, nor about what you are to put on your body; life is something more than food, and the body is something more than clothes. Look at the crows! they neither sow nor reap, no storehouse or granary have they, and yet God feeds them. How much more are you worth than birds? Which of you can add an ell to his height by troubling about it? and if you cannot manage even this, why trouble over other things? Look how the lilies neither spin nor weave; and yet I tell you, even Solomon in all his grandeur was never robed like one of them. . . ."

—Luke 12:22-27

81. ". . . Now if God so clothes grass which blooms to-day in the field and is thrown to-morrow into the furnace, will he not much more clothe you? O men, how little you trust him! So do not seek food and drink and be worried; pagans make food and drink their aim in life, but your Father knows quite well you need that; only seek his Realm, and it will be yours over and above. . . ."

—Luke 12:28-31

82. My group in discussing the problem, and without suggestion from me, came to the conclusion that in a football squad, a Christian fellow should teach another fellow trying for the same position all he himself knows about the position, help him learn it, then work hard for

it himself, and that the same principle should carry over into business.

—Report from Troy, New York

83. My numerous friends, with a great variety of traits and manners, helped tremendously to organize my life and to draw out my developing powers. I found myself being believed in and trusted. I could not fail to see that I had the confidence and respect of students and teachers. This never in the least gave me a sense of pride or conceit, but it rather touched me with wonder and humility. I could not understand it and I never have understood it. I only know that other people's faith in you works almost like a miracle in your career and mission.

—Rufus M. Jones, "Finding the Trail of Life"

84. Not long ago I met one of our great school-masters —a veteran in that high service. "Where in your time table do you teach religion?" I asked him. "We teach it all day long," he answered. "We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—we teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the play ground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach the members of the school, in work and in play, (that) they are members of one another. We teach them to build the Church of Christ out of the actual relations in which they stand to their teachers and their school fellows. . . . I do not want religion brought into this school from outside. What we have of it we grow ourselves."

—L. P. Jacks, "A Living Universe"

85. Now Levi was at table in his own house, and he had many taxgatherers and sinners as guests along with Jesus and his disciples—for there were many of them among his followers. So when some scribes of the Pharisees saw he was eating with sinners and taxgatherers they said to his disciples, "Why does he eat and drink with taxgatherers and sinners?" On hearing this, Jesus said to them, "Those who are strong have no need of a doctor, but those who are ill; I have not come to call just men but sinners."

—Mark 2:15-17

86. "A man going down from Jerusalem to Jericho fell among robbers who stripped and belaboured him and then went off leaving him half-dead. Now it so chanced that a priest was going down the same road, but on seeing him he went past on the opposite side. So did a Levite who came to the spot; he looked at him but passed on the opposite side. However a Samaritan traveller came to where he was and felt pity when he saw him; he went to him, bound his wounds up, pouring oil and wine into them, mounted him on his own steed, took him to an inn, and attended to him. Next morning he took out a couple of shillings and gave them to the innkeeper, saying, 'Attend to him, and if you are put to any extra expense I will refund you on my way back.' Which of these three men, in your opinion, proved a neighbour to the man who fell among the robbers?" He said, "The man who took pity on him." Jesus said to him, "Then go and do the same."

—Luke 10:30-37

87. Elizabeth Barrett Browning once asked Charles Kingsley the secret of certain of his characteristics, and his reply was simply, "I had a friend."

88. "My character may be my own, but my reputation belongs to any old body that enjoys gossiping more than telling the truth."

89. ". . . I tell you, my hearers, love your enemies, do good to those who hate you: bless those who curse you, pray for those who abuse you. If a man strikes you on the one cheek, offer him the other as well; if anyone takes your coat, do not deny him your shirt as well; give to anyone who asks you, and do not ask your goods back from anyone who has taken them. As you would like men to do to you, so do to them. If you love only those who love you, what credit is that to you? Why, even sinful men love those who love them. If you help only those who help you, what merit is that to you? Why, even sinful men do that. If you only lend to those from whom you hope to get something, what credit is that to you? Even sinful men lend to one another, so as to get a fair return. No, you must love your enemies and help them, you must lend to them without expecting any return; then you will have a rich reward, you will be sons of the Most High—for he is kind even to the ungrateful and the evil. . . ."

—Luke 6:27-35

90. ". . . Take heed to yourselves. If your brother sins, check him, and if he repents forgive him. Even if he sins against you seven times in one day and turns to you seven times saying, 'I repent,' you must forgive him."

—Luke 17:3, 4

91. A man out of the crowd said to him, "Teacher, tell my brother to give me my share of our inheritance"; but he said to him, "Man, who made me a judge or arbitrator over your affairs?" Then he said to them, "See

and keep clear of covetousness in every shape and form, for a man's life is not part of his possessions because he has ample wealth."

—Luke 12:13-15

92. Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.
—Henry Van Dyke, "Four Things"

93. From compromise and things half-done
Keep me, with stern and stubborn pride;
And when, at last, the fight is won,
God, keep me still unsatisfied.
—Louis Untermeyer, "Prayer"

94. To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way, and a low
And every man decideth
The way his soul shall go.
—John Oxenham

95. Accustom thyself to master and overcome difficulties.

—Pliny

96. The barriers are not erected which can say to aspiring talents and industry, "Thus far and no farther!"

—Beethoven

97. All who have lived and gone,
Since Time began—
And all they have ever done
Since Time began—
Their every thought and word and deed
Has been unconsciously a seed
Bringing its influence to bear
Upon my mind and character.
—*Growing, Regardless,* "The Girl's Every Day Book"

98. Look thoroughly into the matter and you will find that comparatively few "calls" are sudden. They are usually gradual, cumulative, deepening into conviction. God will call you in the way that suits you best, more probably through your own observation and thought than by heavenly visions or voices. . . . The useful work that you can do well, you may depend upon it, is divinely your work. . . . If you will study your abilities and the needs of the world, and so understand God when he does call, even if that call does not come suddenly, you will be amazed some day to discover you have been "seemingly led." . . . While God's part is to call, yours is to seek. . . . Seek and you will find.
—Douglas Huton, "Out into Life"

99. "Live and let live!" was the call of the old,
The call of the world when the world was cold,
The call of men when they pulled apart,
The call of the race a chill on the heart.

But "Live and help live!" is the cry of the new,
The cry of the world with the Dream shining through,
The cry of the Brother-world rising to birth,
The cry of the Christ for a Comrade-like Earth.
—Edwin Markham

X.

What Kind of Jesus?

100. ". . . Come to me, all who are labouring and burdened, and I will refresh you. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find your souls refreshed; my yoke is kindly and my burden light."

—Matthew 11:28-30

101. Now when Jesus had finished these parables he set out from there, and went to his native place, where he taught the people in the synagogue till they were astounded. They said, "Where did he get this wisdom and these miraculous powers? Is this not the son of the joiner? Is not his mother called Mary, and his brothers James and Joseph and Simon and Judas? Are not his sisters settled here among us? Then where has he got all this?" So they were repelled by him. But Jesus said to them, "A prophet never goes without honour except in his native place and in his home." There he could not do many miracles owing to their lack of faith.

—Matthew 13:53-58

102. And this was why the Jews persecuted Jesus, because he did things like this on the sabbath. The reply of Jesus was, "As my Father has continued working to this hour, so I work too." But this only made the Jews more eager to kill him, because he not merely broke the sabbath but actually spoke of God as his own Father, thereby making himself equal to God.

—John 5:16-18

103. Whoever sets out to follow Christ will have to follow him a long way and to follow him into dark places. Following Christ means that when you find these dizzy things before you, these dark things in your path, you go through them, and not around them. Have you a good head? Have you a stout heart? Are you loyal to the leader in front? Easy enough while the road runs by the shining shores of the Lake of Galilee but not so easy when it turns into the Garden of Gethsemane. . . . We are too apt to rest in the thought that to follow Christ is merely to follow a teacher or a reformer, so that enough has been done when we have repeated his doctrine of brotherhood, voted for his precepts, and practiced as much of them as we can. Let there be no mistake as to the inadequacy of all that. . . . To follow Christ is to follow a victor in life's battle. . . . We must follow him to the end.

—L. P. Jacks, "Religious Perplexities"

104. THE JOYOUS JESUS

"Who are you, Jesus?"
"I am the Light of the world,
I am the Water of life,
I am the Good Shepherd.
I will see you again and your heart shall rejoice,
And your joy no one taketh away from you.
These things have I spoken unto you that my joy may be in you, and that your joy may be full.
The fruit of the Spirit is joy."
And God is like that.

—"The Girl's Every Day Book"

105. One of the most winsome touches in the story of the appearances of Jesus after his death is the building of the friendship fire, the preparing of the picnic breakfast for those friends of his who were to find Him there

on the beach just where they may often have tramped and talked and broken bread with Him before. The story is one more evidence that this man who was more like God than any other, was so irrepressibly human that He could not be holden by death, and when his friends thought about Him afterwards they remembered "the little language" He always used with them, and the things He and they used to eat together.

—*Friends Live On,* "The Girl's Every Day Book"

XI.

WHAT KIND OF GOD?

106. If God did not exist, it would be necessary to invent him.

—Voltaire

107. ". . . Are not two sparrows sold for a farthing? Yet not one of them will fall to the ground unless your Father wills it. The very hairs on your head are all numbered; fear not, then, you are worth far more than sparrows! . . ."

—Matthew 10:29-31

108. ". . . For God loved the world so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life, instead of perishing. . . ."

—John 3:16

109. Jesus revealed a God of Love. A new commandment he gave men, that they should love one another. This was to be the sign of God-likeness and in the doing of it they were to find fellowship with God.

—Ward, "Opportunity for Religion"

110. A new idea comes into human thought and life . . . a new conception of God. Jesus . . . saw in God no longer merely a powerful human being, but a being whose qualities transcended all human qualities . . . when he taught "God is a Spirit"; when he said "The Kingdom of Heaven is within you"; . . . when he changed man's conception of duty, for this also must change with the change in his conception of God; when he focused attention on the Golden Rule rather than on sacrifices and burnt offerings; when he directed man's thinking, as he inevitably had to do with his conception of God, upon the duty of benevolence . . . among men, the duty of seeking the good of the whole instead of being governed by self-seeking and greed, such as possessed the souls even of the Gods of the olden times. His gospel was simply the gospel of a beneficent creator whose most outstanding attribute was love, and that conception of course made love, unselfishness, the first duty of man.

—Robert A. Millikan,
"Evolution in Science and Religion"

111. At last came One who tried to make them see that God is not a King to be afraid of, a fighter of battles, but a Father in his loving-kindness; unselfish, and concerned only for the welfare of his children; that his love is not confined to a chosen few but gathers in all mankind as its own, and will not be satisfied until they all shall have learned to love one another as He loves, and to live together as one great family.

—"The Girl's Every Day Book"

112. Where is God? Not alone among planets and stars and in the infinite forms of life in the out of doors does God live. Human beings are more wonderful than all the beauties of starry nights or insects' wings; of

snowflakes or songbirds, or meadow flowers or forest trees; of ocean or mountain or sea. And wherever a human being breathes, there is God. Up tenement stairs, down in cellar darknesses, where pale-faced children work with weary hands on artificial flowers for our hats; out in the fields where men harvest the wheat for our bread; deep in the black mines where miners dig the coal for our fires; in the choir-loft at church and in the side-show tents of a circus; in the heart of a saint and in the heart of a sinner; in the midst of mobs and in the hermit's hut—wherever there is life of any kind, there, at the heart of it, is God at work.

—"The Girl's Every Day Book"

113. There is that in the world, call it what you will, which responds to the confidence of those who trust it, declaring itself to them, coming in at critical moments when the need of sympathy is greatest. This is the Helper of men, sharing their business as creators of value, nearest at hand when the worst has to be encountered; the companion of the brave, the upholder of the loyal, the friend of the lover, the leader of the broken, the joy of the victorious, the God who is spirit, the God who is love.

—L. P. Jacks, "Religious Perplexities"

XII.

SCIENCE AND RELIGION

114. Science has slowly, painfully, haltingly become the search for such sequences of events in nature and experience as can be used in the reorganization of nature for the ends and purposes of living. Shall not religion be the flooding of this reorganizing world with significance, wholeness, intimation of larger meanings?

—Joseph K. Hart, "Inside Experience"

115. Science can no more find its own unaided way through the mazes of the world than can religion.

—Joseph K. Hart, "Inside Experience"

116. Religion is not something foreign, not something superadded to the fundamental nature of the soul. It has to do rather with the whole process of self-development and with the building of those ideals by which we live.

—Rufus M. Jones, "Finding the Trail of Life"

117. A scientist who feels no awe or reverence in the presence of the world is likely, soon or late, to become a narrow dogmatist who thinks that he will presently get the universe in his test-tube and put a final label on it. A religionist who feels no need of testing his dogmas in the light of experience and history, but who claims that his religion carries within itself its own substantiation, is sure, soon or late, to become an absolutist, a fundamentalist; and if his temper be just right and his ignorance boundless enough, he may turn out a fanatic who would gladly burn the scientist at the stake "for the glory of God"—his own primitive little god of ancient fears and tribal dogmatisms.

A science that insists upon being "scientific" and nothing else ends in absolutism, and ceases to be scientific—for absolutism is the denial of science. And in the same fashion any religion that insists upon being its own sponsor and critic, ends by being a scourge of humanity, however much it may provide its adherents with sanctuary.

—Joseph K. Hart, "Inside Experience"

118. Jesus had gone a long way toward destroying or refining man's primitive, childish conception of a capricious, anthropomorphic God. The method of Galileo

(science) took a further step in the same direction. It began to show us a universe of orderliness and of the beauty that goes with order,—a God who works through law,—a universe that has untold forces and powers which can be counted upon to work for the benefit and enrichment of human life as soon as we can learn to understand them and to work in harmony with them. The new God was the God of law and order, the new duty to know that order, and to get in harmony with it.

—Robert A. Millikan,
"Evolution in Science and Religion"

119. If as we pass from the seven year old stage . . . of our racial development our conceptions of God become less childishly simple, more vague and indefinite, it is because we begin to realize that our finite minds have only just begun to touch the borders of the ocean of knowledge and understanding. "Can man with searching find out God?" Modern science, of the real sort, is slowly learning to walk humbly with its God, and in learning that lesson it is contributing something to religion.

—Robert A. Millikan,
"Evolution in Science and Religion"

120. It is seen then that psychology does not make a genuine religious faith impossible. Indeed the opposite seems to have been the record of the adoption of a scientific method in other areas of life. Each new scientific advance has been feared, and indeed opposed, on the ground that it destroyed faith and denied God. This has been true of astronomy, medicine, evolution, and historical method in relation to the Bible. Each advance, it is true, has necessitated a rethinking of the meaning of religion, but the net result has been to rid religion of magical elements and to give the basis for

a more intelligent faith. The science of psychology, dealing as it does with human personality, of course necessitates a rethinking of religion; but those who have come even to tentative conclusions on the meaning of a religious faith, which takes into account what we are coming to know of the laws of God in human personality and in social relationships, testify that, while their conception of God has been changed, it has been enriched; and they face life with a greater confidence because their religious faith has become a more intelligent factor in life.

—Harrison Sacket Elliott,
"Bearing of Psychology Upon Religion"

XIII.

WHAT A PERSON IS WORTH

121. Then he moved on from there and went into their synagogue. Now a man with a withered hand was there; so in order to get a charge against him they asked him, "Is it right to heal on the sabbath?" He said to them, "Is there a man of you with one sheep, who will not catch hold of it and lift it out of a pit on the sabbath, if it falls in? And how much more is a man worth than a sheep? Thus it is right to do a kindness on the sabbath." Then he said to the man, "Stretch out your hand." He stretched it out, and it was quite restored, as sound as the other.

—Matthew 12:9-13

122. The Negro is frequently paid less for doing the same work as the white man, yet he is charged more for renting the same house. He is rarely admitted to the better paying employments, however well qualified. Be-

cause of disregard for the Negro's welfare, his quarters in the big city often become congested slums, a menace alike to the health and morality of both communities.
—Sherwood Eddy, "Religion and Social Justice"

123. ". . . Tell me, if a man has a hundred sheep and one of them strays, will he not leave the ninety-nine sheep on the hills and go in search of the one that has strayed? And if he happens to find it, I tell you he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of your Father in heaven that a single one of these little ones should be lost. . . ."

—Matthew 18:12-14

124. Suppose that this worker comes up to the door of a mill belonging to the first of these ten billion dollar corporations. It has assets of two and a half billion dollars. During the last twenty-five years it has earned net profits of $2,345,000,000; distributed cash dividends of $1,340,000,000. It has earned on its preferred stock 180 per cent and on the common stock, which confessedly originally represented nothing but "water," 131 per cent. It has just paid a special share dividend to its absentee stockholders of 40 per cent, holding still an undivided surplus of $553,000,000. Yet one-third of all its employees, or some 85,000 workers, receive less than $1200, if they work the whole year. For long years this vast corporation was able to work a considerable proportion of its employees a twelve-hour day, and a seven-day week, and has successfully prevented all the efforts of its 200,000 workers to organize to improve their conditions. And yet how else can they improve them? Helpless, dependent or out of work, what freedom, what equal rights, what chance have they? Is it any wonder that the great mass of these workers do not come to our

churches, nor believe in our religion? Why should they? What have we done for them? Have we given them social justice?

—Sherwood Eddy, "Religion and Social Justice"

125. God, we don't like to complain—
We know that the mine is no lark—
But—there's the pools from the rain;
But—there's the cold and the dark.

God, You don't know what it is—
You, in Your well-lighted sky,
Watching the meteors whizz;
Warm, with the sun always by.

God, if You had but the moon
Stuck in Your cap for a lamp,
Even You'd tire of it soon,
Down in the dark and the damp.

Nothing but blackness above,
And nothing that moves but the cars—
God, if You wish for our love,
Throw us a handful of stars!

—Louis Untermeyer, "Caliban in the Coal Mines"

126. Then children were brought to him that he might lay his hands on them and pray over them. The disciples checked the people, but Jesus said to them, "Let the children alone, do not stop them from coming to me: the Realm of heaven belongs to such as these."

—Matthew 19:13, 14

127. To follow Jesus' way of life, or to apply the principles of love, of humanity and of justice would mean for us: "To practice brotherhood toward all. To remember that every human being is a person of infinite worth,

deserving the fullest opportunity for self-development. To participate in no secret order or fraternity if it tends to exclusiveness, prejudice or strife. To seek justice for every man without distinction of caste or color."

—Sherwood Eddy, "Religion and Social Justice"

128. Again he entered a synagogue. Now a man was there whose hand was withered, and they watched to see if he would heal him on the sabbath, so as to get a charge against him. He said to the man with the withered hand, "Rise and come forward"; then he asked them, "Is it right to help or to hurt on the sabbath, to save life or to kill?" They were silent. Then glancing round him in anger and vexation at their obstinacy he told the man, "Stretch out your hand." He stretched it out and his hand was quite restored. On this the Pharisees withdrew and at once joined the Herodians in a plot against him, to destroy him.

—Mark 3:1-6

129. ". . . Or again, suppose a woman has ten shillings. If she loses one of them, does she not light a lamp and scour the house and search carefully till she finds it? And when she finds it she gathers her women-friends and neighbours, saying, 'Rejoice with me, for I have found the shilling I lost.' So I tell you, there is joy in the presence of the angels of God over a single sinner who repents."

—Luke 15:8-10

130. When a certain lawyer, like the rich young man, wants to know the way of life the conditions are laid down of loving God and his neighbor as himself. In reply to the question, "Who is my neighbor?" Jesus tells the story of the good Samaritan. A man half dead who had fallen among robbers is shunned by priest and Le-

vite, but a Samaritan without ties of race or religion goes and shares his life with him. To love one's neighbor apparently means to Jesus to meet his need by sharing what you have with him. Jesus' command then follows, "Go, and do thou likewise." All about us to-day are bruised and despoiled humanity. How much are we sharing with them and how much are we withholding from them?

—Sherwood Eddy, "Religion and Social Justice"

131. Going away from there Jesus withdrew to the district of Tyre and Sidon. And a woman of Canaan came out of these parts and wailed, "Have pity on me, Lord, O Son of David! My daughter is cruelly possessed by a daemon." But he made no answer to her. Then his disciples came up and pressed him, saying, "Send her away, she is wailing behind us." He replied, "It was only to the lost sheep of the house of Israel that I was sent." But she came and knelt before him, saying, "Lord, do help me." He replied, "It is not fair to take the children's bread and throw it to the dogs." "No, sir," she said, "but even the dogs eat the crumbs that fall from their master's table." At that Jesus replied, "O woman, you have great faith; your prayer is granted as you wish." And from that hour her daughter was cured.

—Matthew 15:21-28

132. ". . . But whoever is a hindrance to one of these little ones who believe in me, better for him to have a great mill-stone hung round his neck and be sunk in the deep sea. . . ."

—Matthew 18:6

133. ". . . See that you do not despise one of these little ones. . . ."

—Matthew 18:10

134. The scribes and Pharisees brought a woman who had been caught in the act of committing adultery, and making her stand forward they said to him, "Teacher, this woman was caught in the very act of committing adultery. Now Moses has commanded us in the Law to stone such creatures; but what do you say?" (They said this to test him, in order to get a charge against him.) Jesus stooped down, and began to write with his finger on the ground; but as they persisted with their question, he raised himself and said to them, "Let the innocent among you throw the first stone at her"; then he stooped down again and wrote on the ground. And on hearing what he said, they went away one by one, beginning with the older men, till Jesus was left alone with the woman standing before him. Looking up, Jesus said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, sir." Jesus said, "Neither do I; be off, and never sin again."

—John 8:3-11

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